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if prefered, liberal advances will on shipments to Mobile. J. L. CLARK. farch 21, 1844.

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lls for sale, wholesale and retail

N. JONES & Co. REENE HILL. MITH & WILLIAMS. Druggist; Columbus, Miss. y, will be found in every tow

TO CREDITORS. E OF MISSISSIPPI, I DES COUNTY. urt February Term, 1844. ordered by the Court that John hery, Harrison Hale and Thom-

honas Sampson, Judge of our 9th day of Febuary A. D. 1844. onths (until the first Monday 1) to receive and audit claims

ONTGOMERY.) ISON HALE. Commis CHRISTIAN,

epsia and Indigestion. of food after meals, heartburn, complaints, with pain in the s, gravel, stone, and inflammahe ELIXER OF HEALTH. JONES & Co. Druggist.

COFFEE. te for Sale by J. L. CLARK.

W. P. JACK WINTER, Editors.

VOLUMB

For the When

WEEKLY, -el

SAMUEL DAVIS, Printer, and Printetor.

It is sad with de

COLUMBUS MISSISSIPPI, THURSDAY APRIL 4, 1844.

REGENERATION AND OTAL DE-PRAVITY.

I have now done with the index of the Tribity. I have now done with the index of the Tribity. I have now if the index power in truth, and a light in the sect presiptures, that Ged is God alone; that he has a supreme command of all intelligences, whether in earth or heaven, whether mortal or imartal, from Christ, 'the first born of every creare, down to man; and that there is none oth like him or equal to him. And although it is a dogma, generally udmitted, that Christ anothe Holy Ghost are coexistent with God and Ghost are co-existent with God, and power equal with him, yet I am sure that here are but few who, in their hearts, believe There are but few whose unconscious convic on this subject, would not be aroused an shock ed, to hear the relation spoken of in the bible between Christ and God and between God and the Holy Ghost, reversed-to hear it said, that Christ gave to God all power, on earth or elsewhere; that Christ sent God; that Christ is greater than God; that God did not his own will, but gentle in its operation, yet so the will of Christ, who sent him; that God is appointed to put all things under Christ, and that when all things shall have been subdued unto him, then God himself shall become subended country, have uniformly ject unto Christ; and that God prayed to Christ; or that the Holy Ghost sent God down into the world. If such expressions as these can be reconciled with our conceptions of the Godhead then are we Trinitarians; but if not, we are Uni-But Trinitarianism, though in itself absurd and dangerous, is yet more dangerous in the

essential consequences or doctrines which grow out of it. Two of these, and the first two which we shall notice, are Total Depravity, and a myste rious operation of the Holy Ghost upon the human soul, called Regeneration. And there is also, from this same origin, another doctrines so parallizing to virtue and so fatal to true piety, that were it not an insult both to reason and religion, to discuss it, I should, in this place, make it a subject of special notice. It is that doctrine which strips man of free agency, and regards his life, whether good or bad, as but the unavoidable fulfilment of his predestined fatea doctrine which fremoves the crimicality of sin from man to God; and makes the last its author ment and victim. I allude, of course, to Predestination. And I say that it removes the criminality of sin from man, because it makes him but an instrument of fate, and divests him For if God have given me a will not self-directed. nor free to choose between good and evil, but impelled in its course by his fixed and inflexible decrees, then my will is but the instrument of his-and the criminality of the deeds which follow, will, of course, run back through the instrument to the source of action. My actions are governed by my will; and if my will be governed by the decrees of God, then how can I rebel against my maker, and choose to do good when evil is decreed? And if I cannot resist, why should I be sent down to hell to expiate in eternal torments the sin of obedience to heaven? But it is not my purpose to discuss scious that they are led on through life by an invisible hand, and that they have no power to act and think but just as fate directs, an argument to them, to prove their free agency, would can either act or not act in a given way-to those who, when they have committed sins, feel oth or time. Full directions quilty, because they are conscious that they could have done otherwise-to such as these it would be labor superfluous to urge arguments, because they feel that they are free agents, and in their consciences they acquit heaven of the

And now regarding man as a free agent, and

the Christian religion as a rational system of

faith and practice, addressed to our reason, yet simplified, and adapted to the comprehension of all; and understanding the Holy Ghost to be no distinct personage, and nothing more than God's holy will, or spirit, sent down to earth udge by its fruits what regeneration is. Is and revealed to men through his written word. character, which may not be produced by a sol. I am compelled to disbelieve the doctrine of Regeneration as understood and taught by Triniitarians. But at the same time I do not, and I Do not great emergencies and extraordinary cir dare not deny the agency of the Holy Spirit in regenerating men : for that is the very influ nee cumstances in the moral world, very often efwhich operates upon the mind and produces rafect astonishing revolutions in mens' charac, generation. It is the spirit of love and mercy ters? Is it either strange or uncommon to be mens' conduct and feelings change when their and regard for men, and the spirit of perfect vir tue and holiness, diffused through God's moral convictions change, whether in the religious government, and breathed through every page political or moral world? Why, then, when the of his writen word, which touches the springs owerwhelming truths of the gospel are presentaf conviction in the human soul, and changes ed to the mind, and the mind takes hold of them its feelings and desires. And the man who has and believes, should we wonder at the moral been thus regenerated, or converted to the change which ensues, and ascribe it to a sutruths of the bible, finds, in its sacred pages, a pernatural and foreign influence? Is it possinew, and a more perfect spirit than he has ever ble that an indevidual can understand the bible seen in nature, for the guide and model of his believe it with an undoubting faith and in his own; and according as he conforms his life soul resolve to obey it, without becoming. either prove too much, or nothing. I know of and making of it the sacred apostle of inquiry and actions to it, the same will bear testimony both in heart and practice, a Christian? And is with his own that he is a child of God. But it not a dangerous doctrine, one which operates of men which does not include also the chrisort, said creditors are allowed whilst I admit the truth I deny the mystery of more against Christianity than for it, to say regeneration; and beg leave to vindicate the tian's character and feelings, can be produced power of the Gospel to produce it, unaided by foreign and mysterious agencies. For yielding fluence? For is not the Mormon convert as good, no, not one,"-includes all men without to the truth its legitimate influence, this regen- completely changed in his character as the lissioners will meet at the oflongomery on Main street in
Manhomet's God? and will he not sacrifice his
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Manhomet's Manhome it is nevertheless perfectly analogous to a meral subdus his love of family and friends and life. regeneration. For there may be a moral as well and does the christian religion exercise an influ as a christian regeneration; and, in both cases, ence over the mind more complete than these? ence over the mind more complete than these? If not, how dare we say that even the bible establish the doctrine of total deprayity. But cannot prinduce it, and nothing else but a direct cannot prinduce it, and nothing else but a direct even if the Bible had drawn a distinction and mysterious power of Divinity can effect it? and mysterious power of Divinity can effect it? But if an archakén confidence in the religion of duced by convictions, which operate upon the But if an menation confidence in the religion of and the unregenerated and applied this lanmind and change its principles. But a simple of character, who will venture to say that the guage to the last exclusively, it could not even word of God is less powerful, and less able to produce a change in the Chtistian character? reformation does not imply this change of prinaiples; because it may be, and often is, produced by external influences, by the influence of self interest, for instance, whilst the corrupt principles is still living, though suppressed for

a season in the heart. But let us take up the

As for the enthusiasm and the outburst s of

tion must either be produced by conviction and of cold and calculating reason only. It is ad- rous or good emotion. For he who draws his conviction by knowing and understanding the dressed also to our feeling; and appeals in the arguments from his knowledge of himself, and word of God, or else it is produced by some strongest language which nature ever heard declares his confidence in this miserable doc. BY HENRY THEO extrinsic power not originating nor existing ei- to the deepest feelings and affections of the trine, must be unfortunate, indeed in his moral ther in the Gospel itself or in the human mind. heart. It is a religion if ever there was one, organization; and is entitled to more pity than terious operation of the Holy Ghost"-and is beleved in by those who advocate the doctrine of he total depravity of the human heart, and the consequent necessity for some extrinsic power o regenerate and make pure it's maure before it can be brought under the influence of the gos-pel. Such a regeneration in such a meture neand no silent transport of gratitude and joy. cessarily implies, not only a reformation, both of heart and conduct, but a total and unqualithan of the mind. For if, in a state of nature, from being either strange or unnatural, and virtues, then is the human heart not totally de-

fied change in the very elements and organizahe mind be thoroughly corrupt, and there be no good within it, then, to be made pure and fit for heaven, no part of the unregenerated soul child, whose character and destiny are formed christian doctrine. I will pursue this subject must be left unchanged. It must have new fac. and shaped by the advice and admonitions of in my next, and show that man is not the morulties, new passions, new feelings and new impulses; its constitution, its elements and organization must be renewed-and, in fact, its instructed and his life directed by their coun- be grateful and humble in the sight of God, very nature and identity must be absolutely sels, whilst the warm and grateful feelings of than we could have divested of the noble and changed and lost before the work of regenera. tion is complete. Is this the case? Is the in- forth by the manifestations of their kindness dividual so completely changed under the work and affection for him. And especially if he be of regeneration that his identity is lost, and you absent from home and receive a communicahave him only by the liniments of his expression tion from them breathing a spirit of tender-Are there-no lingering characteristics of his forness and love, it will udock the fountains of mer nature now left to mark him as the same in his new habilement? Can it be said with truth, his feeling and his emotions will come forth either in unconceased or silent transport. And hat heretofore he was a stranger to charity ?how dare we say that the written word of God, hat he turned the hungry from his door, and cannot exercise a similar influence upon the hat gave no assistance to the needy; but now his character and heartof the christian? hand is opened and his heart is softened, and The next subject to which I invite your he ministers to the wants of the sick, the hunattention is the doctrne of original and total gry and the naked? Were his principles and depravity .- A doctrine by which the human feelings all corrupt before ? and are they all holy mind, the last and the most perfect work of the now? And is this wondrous change wrought upon the heart at once and in the very act of Deity, created in his own image and endowed with attributes, in some respects, similar to conversion? For it is manifest that all this must be done, and not one jot or tittle less than his own, is utterly degrated and stripped of all this, or else this doctrine of regeneration is false moral power, whilst a the same time it is

As the tree is known by its fruits so let

Yet if we judge from all that we can know of weighed down with the lurden of its moral bbmen, from the deeds which they do and the feel- ligations. Its advocate seem unconscious ings which they evince, both before after the that whilst they deprive he soul, by nature, of every seed of virtue, they make its corruption the result of necessity, aid cast the responsinever has been a regenerated soul on earth .bility back upon him who made it. For if my For men, whilst in a state of nature, not only will and my conduct, whither good or bad, are can perform but really do perform many things the result of necessity, then the author of that necessity, and not I, is responsible for its -and, on the other hand, when regenerated that kind of regeneration we have just been speaking of? But as men ware not saved by

But some of the believes of this doctrine atempt to remove this difficulty. And I have heard it remarked, by way of argument, that as darkness is the absence of light, so sin is the absence of holiness; and, therefore, having no positive existence, but being the mere abworks," or by any merit of their own, but by sence of active good, it cannot propperly be "the regenerating power of the Holy Ghost." said to have an author, and hence God is not perhaps it is not necessary that the character of their works should be changed, but only that responsible for it." If this be true, both God and man are divested of its responsibility. For their hearts be renovated. And there is a kind eneration is invisible, it is not so strange that wood: but indeed, less so, because less destit's effect should be, also, invisible. But unfortute of "active good." But the great argument unately for this doctrine we are authorized in in this defence is, that we were created origthe bible to judge of a tree by its fruits. And inally, with a good nature, in Adam, our federvet this same doctrine teaches us that the tree, al head," and that he, our representative, and in this instance, is totally corrupt until the very acting for us, forfeited that nature; and receivhour of its change, and that then, by a process ed for us one in its stead, totally, corrupt. In which has no analogy in nature, it is suddenly reply to this, it might be said that Adam, when nverted into a good tree. If therefore this bihe sinned, acted in his individual capacity, and ble maxim be a good one, the character of the could not have been authorized either by confruit must be as suddenly and completely chansent or implication to act for the whole human ged as the nature of the tree which bears it: race. But indeed this very nature which we that is, the actions of men should always manifest either unmixed depravity or unadulterated now possess, Adam must have had originally, or else he could not have sinned; For the holiness; and the first should always go before choice was given him between good and evil, regeneration, and the last succeed it. But this and it seems that his heart preferred evil, and is not true, we know; and, hence, either that he sinned: Therefore, if man's proneness to ed, and perchance somewhat wiser. maxim is unsound, or else regeneration is not what the trinitarians have taught us to regard sin be an evidence of his original and total depravity, even Adam must have been created

from the first, with this depraved nature. But whether true or not, this does not remove the responsibility from God. The whole human race was in review sefore him when physical dependence and relations existing between man and man. He is the creator them all, and holds each one individually and clearly impossible that the mere act of Adam's sin could have changed the nature of the human soul. Nothing less than the will and power of Gud, or a creating power, could have done it. God, therefore, is the author of man and one of unmixed depravity, if it be incapable of

good, it is man's misfortune, and not his fault. pretend to find authority for it in the Sacred Scriptures. But the passages which they quote, if interpreted as they understand them lian. Thus the two following, which are much relied on: "The thoughts of men are evin christians. And the consequence inevitably to pass through secret and gloomy paths of hi know to true. We know that there are good in their devotions, and under the preaching of deeds done by men, and good feelings existing the Gospel, it is by no means strange. And I in the hearts of men, who have never been am not one of those who deny its aincerity or converted to the christian religion. And I pity condemn it. It is true I regard, the christian him who can look into his own heart and say that & is naturally incapable of one gene

calculated to assume entire possessions both of confidence from his fellowmen. Thousands the heart and soul. And I envy not that in- of men have lived and died unregenerated, and difference of feeling and that callousness of soul even strangers to christianity, who, if not whole which can contemplate the boundless benevo. ly fit for heaven, have lived in the practice, at lence and love of God, and His tender kindness least, of some of its required virtues; men to and regard for men, with no outburst of feeling whom the son of God, at his coming, can truly say as he will say to the good,- I was an hun-This influence of the Bible upon the chris. gered, and ye gave me meat; I was thirsty, and tians character, and these ebuilitions of feeling ye gave me drink; I was a stranger, and ye from the christian's heart, are, therefore, far took me in." If these, and kindred acts be require no mysterious influence and no third praved; and the image, and last work of God, God in heaven to account for them. The is redeemed from the degredation of this un. his parents, is subject to an influence similar al puppet nor the degraded slave he is said to to this. His judgment is caliglitened, his mind be; and that we have infinitely more cause to his nature are, also, often touched and called elevated nature he has given us.

> VIRSIMPLEX. For the Whig. THE BROKEN HEART. Why have the roses left her cheek-Ah, tell me R. if you know! But R. sigh'd-she did not speak; Yet well she knew poor E's woe, With sympathysing thoughts I stood, And pity in my bosom felt, For who could see a mind so good, In pain, and not with pity melt! The torrent stay'd-'its source was dry,' She sobb'd convulsively and deep,

Not one bright drop bedim'd her eye, For ther's a grief that cannot weep. At length the pitying R. broke. "The stillness which prevail'd around," Pangs choked her utterance as she spoke; And horror all my senses bound: "Heard ye that groan! twas from the breast, "And dissolution doth betoken "It has her bosom pain express'd,

It told thee all-her heart is broken." PEACE PRINCIPLES.

The following story is furnished by a corres-I have read of a certain regiment ordered to march into a small town, (in the Tyrol I think) and take it. It chanced that the place was Christ, and proved their faith by works. A courier, from a neighboring village informed them that the troops were advancing to take take it they must." Soldiers soon came riding n with colors flying and fifes piping shrill def saw the farmer at his plough, the blacksmith at his anvil, and the women at their churn the pretty trainers, with feathers and bright buttons, "the harlequins of the nineteenth

"Where are your soldiers?" asked they. "We have none," was the brief reply. "But we have come to take the town." "But is there here nobody to fight?"

"No; we are all Christians." Here was an emergency altogether unproided for by the military schools. This was sort of resistance which no bullet could hit; fortress perfectly bomb proof. The commander was perplexed.

we cannot fight,' said he. "It is impossibl to take such a town as this." So he ordered the horses heads to be turne

about, and they carried the human animals out of the village, as guiltless as when they enter-

TEMPERANCE COMING OF KISSING. Willis, in his last letter to the Intelligencer, writing of the grand Temperance celerbration

"By the way, it is an overlooked feather in the forbidden liqur had passed in. The investigation of this lip police, it is said, were pushed with a rigor and vigilance highly credible to

perance was fairly kissed away. standing !) and Seneca (in his Epistola) faces are as captivating as ever. They make will sit through the night with the glass in their hands, challenging the men, and often outdo-ing them.' Now by restoring the much-abused and perverted kiss to its original missio no passage which speaks of the total depravity that it was designed for, it strikes me that the more 'active members,' and the cause would assuredly grow on public favor. I submit the hint to that admirable anthusiest Mrs. Child."

own; but in the possession of a man of business it is a torch in the hand of one who is willing christian or not, whether regenerated or not and sble to show to those who are bewildered

JUVENILE ELOQUENCE .- "Yes, Mr. Chair. age of fifty years and upwards, but what has felt this truth thundering through their brains for centuries."

A CRAZY IDEA BUT A GOOD ONE. The Asy-Vermont Asylum for the insane, thinks that our members of Congress should be well paid for their service; for since there is no honor there should be some profit. There is a deal of "method in the madness" of some folks.

QUEEN ELIZABETH is reported to have said: The skill of a pilot is known in a storm; the valor of a soldier on the field of battle; and the worth of a Christian in time of trial."

BER 25. rine, for March. SAD. RE TUCKERMAN

Drearly. It is sad as daybeams fade. Amid the graves to muse of fale, And the hearts that time has made

On the billowe fall and rise

It is sad to hear the gale O'er a ruiped city awarp, Like a nation's dying wail,

It is sad to bend about The lifeless image of a friend And feel that days of mortal love Have and end.

But it is sadder far to trace.

Genius, leveliness and youth
In a cherished maiden's face,
Without truth.

FRENCH COURTSHIP. A husband and wife have a son, oneand-twenty or two-and-twenty years of

age, whom they wish to see suitably married, Another husband and wife have a daughter, somewhat younger, down to New York to sell a parcel of whom they also wish to see "settled bowls and dishes he had made of main life." The former mentions to ple. Jonathan travelled over the city, some friend that they wish to see their asking every body to buy his wares, son married, naming the sum they but no one was disposed to buy wood mean to give him as his portion, and en-dishes. It happened that a Btitish intimating that they will be happy if fleet was then lying in the harbor of their friend should be able, in a few New York, and Jonathan struck upon weeks, to tell them of any of his who a plan of selling his dishes. So he has a daughter whom he wishes to see | got a full naval uniform, by hook or by married, and who can give the same a crook, (for history, doesn't tell, how sum with her. The parents of the he got it,) and strutting up town one young lady make the same communi- morning asked a merchant if hehad any cation to some friend in reference to nice wooden ware, that the commoher. The friend of the family, in ei- dore wanted a lot for the fleet. The ther case, then runs over in his own merchant replied that he had none on mind the names of all the families, in hand, but there were some in Town, the same station of life, with whom she and if he would send in the afternoon, is intimate. Eventually the former he could supply him. "Very good," meets with some father who is willing said our naval officer, and out he went to give his daughter the same amount and cut for home; and he had scarceas his friends are willing to give with ly doffed his borrowed plumage, betheir son. He commences the nego- fore down came the merchant, who ciation by remarking, "I have a friend seeing that Jonathan had sold none who has a son, aged so-and-so, who of his ware, offered to take the whole settled by a colony who believed the Gospel of wishes to see him married, and is will- if he would deduct 15 per cent; but ing to give him a certain sum as his Jonathan said he be darned if he portion. You have a daughter a few | didn't take 'em home before he'd take years younger, (or of the same age, as a cent less than his first price. So the case may be;) I think if you are the merchant paid him down in gold, disposed to give a similar fortune with his price for the wooden ware, which your daughter, that a very suitable and laid on his shelves for many a long day mutually advantageous match might be thereafter; and Jonathan trotted home made between the parties." If the other agree, which is almost invariably nœuvre, while the merchant cursed the case, it is immediately arranged that the parent of the two young persons, and the young persons them selves, shall meet some early evening at the house of some friend, in order that the young gentleman and lady may see how they like each other, before any further steps are taken in the matter. They are both informed of the object for which they are to meet, and are asked to endeavor to make them-

selves as agreeable as possible. They accordingly meet, and are introduced to each other as persons whom their parents are decirous, if agreeable to themselves, of seeing united because they conceive that the nach would prove conducive to their n u ual happipess. A few words pass between them of a very vague and general character, and not having the slightest reference to the circumstances in reference to which they have been brought together. The company break up, and the young persons, on their return home, are respectively asked by their parents how they like the proposed "parti?" An answer, intimating their willingness to enter into the matrimonial state, is usually returned by each. -The answer of the one is communicated to the other. The young gentleman then visits the young lidy at her parent's house two or three times, but always in the presence of her mother or some elderly female relation. A day is appointed for the marriage, which usually takes place in a few

weeks. The bridegroom, for such he | the rays of the sun. may now virtually be considered. must still observe the greatest formality towards his intended wife, not even taking the-liberty of giving her a kiss as they part, unless he has previously obtained the consent of her mamma, or the matronal relative who has the care of her .- Paris and its People. THE TEACHING OF NATURE.

convince him that there is a God, in its waking hours as in its quiet alun we could let the Being that made him him to those still baunts of pature, and nearly stiffed with a mixed emotion of tender or child in this house, who have arrived at the let him hear His voice, as it comes up neas, admiration and delight. It almost, aches let him hear His voice, as it comes up with affection-I can fully sympathiae to a with a thousand tongues. And as mother's idealry. I love all lovely children the sombre shadows of evening gath- and have eften yearned to imprint a thousand ered over the dark wood, we would point him silently through their green in the streets, and passing from me, like a rada tops, to the lights of heaven as they appear one by one. In the high sublimity of such a scene and enjoyed for such a purpose, we need not, we could not speak. And were he a man, had he a soul, and were there in it one spark of its original divinity, he would bow and worship, may, more if he did

not we should almost expect to see his knees refuse to sustain a form harboring such impiety.

And were it our duty to mature the mind of a child-to cultivate in a pure, chaste, unaffected, and unexceptionable taste, we would begin, not with books, but with purer, simpler, more efficient teachers. We would line the nursery with varieties of plants that should be in successive bloom throughout the year, when the tiny hand was large enough, we would put it into the crystal and the shell, we would put before the eye of the microscope and under it the fly, the worm and the leaf. And its lessons of music should come from brook and field and grove. Its language of beauty, and granduer, and sublimity should be taught from the deep forest, and on the mountain top and crag that looks out upon the deep-In short it would be the child of nature, not of air.

Such instructors should be ours. In such communion with nature, high thoughts are born. What man teaches is imperfect, what he teaches bears the impress of the fall, but the works of nature are perfect, and the language they speak is true, and the orator, the poet, the literary man of any class, who makes the most free use of this source, will be the most successful in his efforts.

Just before the Declaration of Independence a Yankee pedlar started in high glee at the success of his ma-British officers, ever after that,

omes, in what you will put your trust. ken; not in worldly pleasures, they will be with you; not in rank in the grave there is no distinction; not in the recollection of a life spent In a giddy conformity to the stlly fashions of a ly and godly in the present world.

KANAWHA SALINES

he kettles to aid in converting the brind into alt, thereby saving one in the purchase of two stoves-they save all the than the gas. At these works but one cissalt manufactured daily, without coal, wood o

Were we to reason with the Infidel, I'g'it within. It is as fearless and as innocent with a passion only equalled in intensity by that speak. Arm to arm, we would lead of youthful love. The heart at such a time, is passionate kisses on a stranger's child, though met, perhaps, but for a moment in their or iant shadow to be seen no more. The andden appearance of a child of extraordinary buanty as sun beams scatter the mists of morning.

The changing looks and stillede of children afford a perpetual feast to every eye that has a tree perception of grace and basety.

Michards son's Literary Leques.

He was has health is rich, Minuch he may not knew it-